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SMALL (A.E.)

VALEDICTORY ADDRESS,

DELIVERED AT

THE FOURTH ANNUAL COMMENCEMENT

OF THE

HOMŒOPATHIC MEDICAL COLLEGE

OF PENNSYLVANIA,

MARCH 1, 1852.

BY

ALVAN EDMOND SMALL, M.D.,

PROFESSOR OF PHYSIOLOGY AND PATHOLOGY.

PHILADELPHIA:

C. SHERMAN, PRINTER.

19 ST. JAMES STREET.

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Fourth Annual Commencement

OF THE

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OF

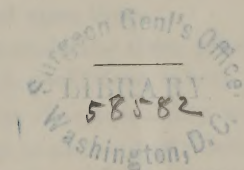
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THERE are no occasions of greater interest to the community, than the anniversary sessions of scientific institutions; and none involve more fearful responsibilities to those immediately concerned in their ceremonies. They are usually held for the purpose of awarding the credentials of a new relationship to those, who have finished their curriculum of instruction, and have been deemed qualified and worthy of the honour.

In fulfilment of the requisitions of the Homœopathic Medical College of Pennsylvania, a number of gentlemen, of excellent character and preliminary attainments, have entered upon and completed a course of professional study. They have acquitted themselves honourably, as students of Anatomy, Physiology, Botany, Materia Medica, and the Practice of Medicine. They have become familiar with Clinical Medicine and Surgery, with Chemistry, Toxicology, Obstetrics, and the Diseases of Women and Children. They have passed a final and plenary examination in all these branches, and have shown themselves worthy of the degree of Doctor of Medicine, and the diploma of the College, about to be conferred upon them.

The occasion of introducing these gentlemen to the public, by the diplomas which they will bear, is both joyous and interesting; yet it awakens a sense of responsibility and solicitude concerning the future. They are to assume new relations of great importance to the welfare of society. Who is there that has more entrusted to his care than the physician? Whose duties are more arduous and useful? and whose relations are more sacred?

We need not pause for a reply to these interrogatories, for

nothing comes more home to our consciousness than the responsibility resting upon the physician. To him are committed, in a certain sense, the health and lives of his fellow-men. He is to war against disease and pestilence, against suffering and distress; and when successful in his warfare, no conqueror is more deserving of honour and respect. But if he is deficient of knowledge and skill that he might have possessed, and, as a consequence, the pestilence is abroad at "noonday," and disease, unarrested, preys upon the human constitution, he ignobly sacrifices the sacred trust committed to his keeping. His course is treason against the profession and the best interests of mankind, and his treachery is more infamous than that of an Arnold, or even that of a Georgy, who sold his country for Austrian gold.

In view of such responsible duties, the physician should love his profession with all his heart, and be fully persuaded within himself, that he can render more useful service to his fellow-men in the discharge of its obligations than in the pursuit of any other calling.

The degree of Doctor of Medicine merely gives public testimony of professional attainments; but in its conferral is involved the idea of a sacred commission—a consecration to a particular office, imposing serious and responsible duties;—and also there is implied, an obligation to dedicate all those faculties and powers which Heaven has bestowed,—to works of beneficence in the cause of humanity. The human intellect is said to be a gift of divine origin, and if employed in accordance with the will of the Donor, it must, of course, be productive of the best interests of the human race. It is a ray of light from the great Source of light, which sheds its lustre like the effulgence of the morning, when fired up with the love of doing good. To the physician, it is a gem of great value, but must not be used as gems of old are said to have been used, in unholy incantations, and in conjuring up foul spirits from the abyss to send forth on missions of evil; but for devising and vindicating measures, by which to succour the oppressed, and to flash the beams of hope and joy upon the pathway of those, whose future prospects seem beclouded with suffering and distress.

The true mission of the physician is never more apparent, than when we properly estimate the services he can render in the economy of human affairs. These services involve, to a greater or less extent, the happiness of the whole community. It is among the prominent misfortunes of mankind to be surrounded by lethal influences, productive of diversified forms of disease; sometimes epidemic, sometimes endemic, and sometimes sporadic. Whether whole communities, isolated neighbourhoods, or single individuals, become the victims, it matters not; the best skill of the profession is in demand for devising sanitary measures, the most available for protection, and the most prompt for relief; and the physician, who, through deficiency of knowledge, fails in the hour of need of discharging this obligation, deserves something more than *mere censure*; for, his want of professional attainments prevents him from averting a vast amount of misery and pain.

Again, it is well known that diseases may result from direct violation of the laws of health, which the patient himself, under the direction of good counsel and advice, might have averted. To meet such cases with curable means, and to supply such counsel and advice as will prove a security against future violations of the kind, are certainly included among the duties of the physician. But he must be well qualified for the discharge of such important duties. He must be well instructed in the laws which he attempts to expound. He must be intimately acquainted with the normal operations of the living organism. He must understand well, the nature of the atmosphere we breathe, the food we eat, and the water we drink. He must not only be familiar with the healthy processes carried on in the living economy, and the means of preserving them in a state of integrity, but he must know the nature of the sufferings produced by an obstruction or derangement of them, and the best method of securing prompt relief.

There is nothing more evident then, than the necessity of a thorough medical education, to qualify one for practice. No branch embraced in the curriculum of studies can be dispensed with, without inflicting some abridgment upon the uses of the profession.

While one branch unfolds the mechanism of the body, another delineates the living and healthy processes carried on within it; another explains the morbid derangements to which it is subject; another furnishes the history, description, powers, and manner of preparing medicines; another unfolds the law of their remedial action, and the mode of administering them; another exhibits the elementary character of everything that nourishes and sustains life, as well as the deleterious nature of poisons, and their tests; and still, there are other branches, that disclose laws and processes, which the physician must turn to account, in the fulfilment of his imperative duties. If, in the absence of a thorough and practical knowledge of any one of these branches, he commits blunders, he does not merit the approbation of the community in which he labours, because he is not girt in full armour for the discharge of his professional duties.

The spirit of analytical inquiry that characterizes the present age, is needed in no department of society more, than in the profession of medicine. The thoroughly educated physician must diligently interrogate Nature, if he would learn her laws and methods of operation. It is only by pursuing this course that he derives a knowledge of those great truths that can lead him to accomplish a vast amount of good. He becomes clothed with the Creator's power, and becomes an instrument in the accomplishment of His benevolent designs, only in the same ratio that he learns the laws of creation. The mere acquirement of truth, however, avails but little unless it fashions the character of the learner, so as to render him a true representative of supreme beneficence.

Science is indispensable in the qualifications of the physician. Yet it is by no means sufficient of itself to enable him to discharge, with fidelity, all his obligations. His heart should be filled with treasures of the right kind, as well as his head, without which, mere scientific attainments may savour of the veriest formality; like the palm tree without dates, dispensing no hopes to the forlorned; no joy to the sad of heart; and no cheerfulness to light up the domestic temple,—to chase away the midnight gloom of bereavement and distress.

Therefore, the fires of sympathy should warm the bosom of him who approaches the bed of sickness, and all the impulses of the heart should be regulated by an instinctive love of doing good. The intellectual faculties of the physician, unless united with his warmest affections can no more vivify his labours, and render them fruitful, than can the light of the meridian sun, without its accompanying heat, cause the earth to fructify and teem with life and beauty.

Of what value is the mere reception of truth, unless it serves for principles of correct action? All truth is practical; and the mind becomes its storehouse, for the purpose of regulating and controlling the outstanding acts of a man's life. It is the province, therefore, of a well-cultivated mind, to be united with affections of a corresponding character, while in the centre of both mind and affections should be inscribed, in letters of light, "SACRED TO GOD AND MAN." That Divine Form emanating from the Holy of Holies, came as the personification of Divine truth, unfurling the banner of *good will to men*. And nothing is more ennobling to the character of a good physician, than the fact of his use being engrafted upon the grand scheme of human redemption. The mighty arm "that took upon him our infirmities, and *bear* our sicknesses," is the tower of strength to which an appeal must be made in healing the sick.

It is only by a joint culture of the affections and intellectual powers, that the most eminent qualifications for usefulness can be acquired; self-denial, pure and elevated aspirations, and withal, a cheerful submission to the mandates of Heaven, may afford the most essential aid in procuring them. There is no calling, when viewed in connexion with its legitimate duties, less calculated to foster the idea of infidelity than that of the physician. He has no mind to waste upon such foibles; when learning and talent are sacrificed upon the polluted altar of Atheism, they become prostituted to the basest purposes, and derogatory to the best institutions of society. Humanity shudders at the horrible deformity of a medicine man in hostile array against the Christian religion. Shallow indeed must be the mind, which,

through scientific research, becomes smitten with so frightful a spectre. To call such a one wrong, is using the mildest term of reproach; nothing can be characterized as being more hopelessly depraved.

Whoever reads the scripture of Nature as a revelation of wisdom and design, will be led to admire and venerate the Source of its origin. He will avoid severing the connexion and harmony that must for ever exist between the Word and works of the same Author. When the truths of science are disjoined from those of higher consideration, revealed in the sacred oracles, they may be likened to those portions of the earth turned away from the sun,—cold, barren, and unfruitful, without the benefit of those warming and illuminating rays, that fill them with activity and life.

Those sacred pages that portray the relationship of the physician with the world above, as well as with the world below, furnish him with golden rules of life, that can never be at variance with those inferior truths of science, so requisite in his calling. They give him power over his passions and propensities,—they contribute to his presence of mind in the discharge of perilous duties. They lie at the very foundation of his reputation and character.

By far the surest method of acquiring an extensive influence, is to be found in that essential feature of true freedom, which consists in compelling one's self,—all his powers and passions, into perfect subjection to principles, both good and true. *Potentissimus est, qui se habet potentate*, is an ancient aphorism, never to be forgotten.

There are many relations which the physician must bear in mind. His first relation is to the sick. By taking upon him the profession, he has rendered himself amenable to its duties, and must therefore respond to the calls of suffering humanity. The "healing art" originated from an instinctive impulse to relieve physical distress, and its professors should consider themselves bound to so regulate all their efforts that the end may be obtained. They should have no respect of persons,—they should

regard only man, whether high or low, rich or poor. Those who suffer the most, or are in the greatest danger, have a prior claim upon their services.

The physician who appreciates his patients only according to rank or wealth, must be ignorant of the finest reward for his efforts. The reward of gold is nothing in comparison with the tears of gratitude, shed by the deserving poor. The rich may reward with gold, and regard this a full equivalent for the services rendered them, but the physician who looks for no other reward for well doing, places his labours on the plane of common services and works of trade. Are not his duties of a higher and holier nature? He may be the only friend to whom the poor in distress can appeal for consolation; and if this privilege is withheld, hope vanishes from the already famished breast, and despondency chills the very blood in their veins. Where is the physician who heeds not his obligation to the poor in distress? who would shun the humble dwelling, where hearts bleeding with sorrow and suffering require the consolation of his counsel to cheer their drooping spirits, because there is no glittering dust to reward him for his toil? Where is he? Echo answers—where? It is related of the eccentric Abernethy, that he was once on his way to visit a poor fishwoman, whose illness called for his prompt attention, when a duke summoned him to turn aside to visit the duchess. Abernethy declined doing so, until he had visited the poor fishwoman. The noble duke was indignant, and tartly reminded him that a duchess, and not a fishwoman, called for his services. The worthy surgeon replied emphatically, “that in medical practice a duchess and fishwoman were equals; and the sufferings of the latter had a prior claim upon his services.” There may have been a rudeness of manner in the utterance of this noble principle; it nevertheless cannot fail of being regarded a polychrest among those virtues that preponderate in the life of a good physician.

The nature of the relation existing between the physician and the sick, obliges him to observe the strictest accuracy in the treatment of disease, and the most conscientious regard for cor-

rect principles in practice. It is little less than trifling with human life, to give medicine to the sick as a mere matter of experiment. Every case of disease is a subject for study and reflection; it is a derangement of vital forces that can only be obviated by a suitable remedy. How is this to be selected? Is there any means of determining upon a specific curative agent? Is there any positive relation between the disease and its remedy? Does the nature of the disease dictate the remedy to be employed upon any settled law of remedial action? These are queries to be answered by every conscientious practitioner of medicine;—and if unable to answer them affirmatively, he can have no satisfactory assurance of a favourable result, from any medicine he may administer. If unable to discern, clearly, the relation which exists between the disease and the agent he employs to remove it, a mere hope for success often ends in disappointment, while the patient suffers from the experiment. But if, on the other hand, he is familiar with the nature and powers of remedies, and the true principle of applying them, the symptoms of every disease will sufficiently indicate its remedy, so as to leave but little doubt as to the result.

For the purpose of insuring certainty in the practice of medicine, the science of Homœopathy has been introduced into the curriculum of medical studies. This science has effected a perfect generalization of the powers of the *materia medica*, under a single comprehensive law of remedial action. Its claims for a favourable consideration, rest entirely upon the experience and success of those who have adopted the law to guide them in practice, and the testimony of numerous witnesses who have thereby realized speedy relief from suffering. Is there anything that can better establish the relation of the physician to the sick than a profound knowledge of a law that points out the method of cure? What can insure greater promptness in affording relief? What more signally crowns his efforts with success? If familiar with the “law of cure,” which the science of Homœopathy alone discloses, he beholds in every case of disease he is called upon to treat, unmistakable indications of the remedy to be em-

ployed. Numerous are the instances on record where an isolated remedial agent, administered upon the principle "*that it will remove a group of symptoms similar to those it is known to have produced upon persons in health,*" has not only proved absolutely curative, but prophetic of a future success, that has sent the physician on his way rejoicing.

Notwithstanding a knowledge of diseases, and their affiliated remedies, is of the greatest importance to enable the physician to preserve his legitimate relation to the sick, yet it is a part of his obligation to be particularly mindful of his conduct. It is this that commends him to the confidence of his patient, and opens his way for success. By force of conduct alone he may become a greater favourite with the public, than he otherwise would be, if possessed of the most acknowledged skill. He must be friendly, with dignity—cheerful, without affectation—serious, but not sad—lively, but not ludicrous, and indulgent in all unimportant matters. But he must be firm in the execution of his well-defined duties, yet sympathizing and attentively careful in the examination of his patient, avoiding petulance or haste, seeking propriety in all things, and moreover the approbation of a good conscience.

The relation of the physician to the public, is of no less importance than his relation to the sick, for public opinion decides his cast and station. He must, therefore, be mindful of his reputation;—a good name is a precious odour that should surround him in the social walks of life. Being emphatically the man of the people, he must avoid partisan strife and puerile contentions; he must be frugal, studious, industrious, and temperate; neither malice nor envy can do him harm, unless his own misdeeds prepare the way. SHERIDAN KNOWLES once remarked, that "*if men do deeds that win them evil names, they need not spurn the names, but the deeds that won them.*" The lustre of a good and useful life is most powerful in securing public favour. It supersedes the mistaken policy, too often resorted to, of endeavouring to become possessed of such a boon by stratagem, by sycophancy, or by silly pretensions; while by such means a man's reputation may rapidly

rise, and then irrecoverably fall, the force and influence of a correct life will gradually raise a public sentiment that must ultimately insure the most extensive and enduring patronage and support.

The relation of the physician to the public renders it necessary for him to serve the general interests of the community. He should cautiously disseminate whatever knowledge he may possess, calculated to preserve health, or guard against the malaria of infectious diseases. He should do all in his power to ameliorate the physical condition of public institutions and hospitals. The public will appreciate a benefactor of this kind.

The relation between the worthy and upright physician and the public is mutual. While the former fulfils his sacred obligation, the latter, in return, should make suitable acknowledgments. No person has a right to ask advice of a physician without a sincere intention of following it. They who trifle with him in this manner, while possibly they have made arrangements for trying the newest nostrum, are unworthy of a physician's favourable notice. They merit no worse punishment, however, than they voluntarily inflict upon themselves, by becoming the victims of a *nostrum-monger*. Every physician, while conscientiously devoted to his duties, has a right to the respect, the confidence, and the esteem of the community in which he resides.

In addition to the relations of the physician to the sick, and to the public, there is a fraternal relation existing between him and his colleagues. This should be cherished, and made subservient to a noble end. Nothing is more promotive of concert of action in a good cause, than mutual good will, forbearance, and respect. The interest of one member of the profession should in the main be the interest of the whole. When we assert "the profession," we mean a fraternity of regularly-educated physicians, such as have mastered a regular course of studies, and have received the usual credentials of professional attainments. And it may be repeated, that such should have an interest for the welfare of each other, and for the whole collectively. It is the duty of each to pursue a course that will reflect honour and

credit upon the whole body. It is unbecoming in the members of such a fraternity to fraternise professionally with those who take up the practice of medicine without the requisite qualifications for the profession; such a course would be compromising the honour, and degrading to the character of the body to which they belong. They may be kind and courteous towards one whom they cannot consent to meet as an equal, and may entertain the highest regard for him as a man, but to meet him as a professional equal would be a violation of honesty and a sacrifice of honour, as well as a fatal barrier to the progress of medicine.

There are, however, distinct schools of the profession, that have arisen out of doctrines at variance with each other in practice, and between these schools there cannot be preserved a useful fraternal relation. About sixty years ago, Dr. Samuel Hahnemann was so impressed with the uncertainty of medicine, that he instituted an inquiry into the cause. He conceived the idea, that the true *art of healing* must have been based upon an immutable law of Nature, which had been disregarded or obscured by the clashing theories and *dogmata* of the schools. He undertook the mighty task of searching among the records of medical lore and experience for some traces of the law; and with a perseverance, such as marked the indefatigable search of Cicero for the tomb of Archimedes, he prosecuted the work.

When Cicero was quæstor in Sicily, he recollected that it was recorded of Archimedes, who lived one hundred and fifty years before, that in his will, he desired his relatives to put no other epitaph on his tomb than a cylinder circumscribing a sphere, and the relation which these two solids have to each other, when of the same base and height. The transmission of this geometrical truth to posterity, does more honour to Archimedes, than if upon his tomb had been carved, those mighty deeds which characterized him as another Jupiter thundering upon the Romans. Notwithstanding the great services this ancient philosopher rendered in Syracuse, the memory of him became so entirely obliterated that the citizens assured Cicero that the monument of no such personage was to be found among the tombs. Cicero was

not discouraged; he pitied their ignorance, and desired more ardently to make the discovery. At length, after many fruitless attempts, he perceived without the gate of the city, facing Agri-gentum, among a great number of tombs, a pillar almost entirely covered with brambles and thorns, through which he could discern the immutable geometrical demonstration, the sphere and the cylinder. Cicero, smitten with joy, cried out, “Ευρηxx. I have found what I looked for.” How similar indeed was the course which Hahnemann pursued when searching for “the law of cure.” Though assured by the masters of his age that his efforts would be fruitless, his desire became more vigorous, more inflexible. He scanned the early history of medicine, enshrouded as it was, with superstition and darkness, from Æsculapius to Hippocrates, and from Hippocrates to his own time. He sought among tomes of hypotheses for a record of diseases, and the results of medical treatment, together with the relation that each disease and its cure had sustained to the remedy employed; at last he was able to discover amidst the conflicting theories and vain hypotheses, a uniform “law of cure,” written upon every successful result. We can easily imagine the joy that must have seized that master mind when he saw “*similia similibus*” inscribed upon every recorded instance of cure. It is no wonder that he cried out with Cicero “Ευρηxx,” for he found what he sought for.

It was the discovery of this veritable law of Nature, calculated to endow the “healing art” with the highest capabilities of good, that attracted the attention of men of science, and that resulted in establishing a new school throughout the civilized world. Between the members of this school and those that discard the great principle upon which it is founded, there cannot be preserved a useful professional intercourse. While sincerity and honesty of purpose may be duly accorded to each, to meet in consultation with regard to practice, would be an absurdity alike dishonourable to both. The honest believer in the *similia similibus principle*, can never prove forgetful of strict propriety in practice. He cannot compromise the principle, or even counte-

nance a similar compromise in his opponents. The governing principles of each school present a character totally opposite, and there can be no admixture of them without a total destruction of both. It is incumbent, therefore, upon each, to adhere honestly, without the shadow of compromise, to that method which it recognises as being founded in truth. At the same time, keeping the mind open to conviction, and altogether free from partiality in judging of the results. The sick-room should be sacredly guarded ; it is not the place for controversy, nor for the reconciliation of opposing views. Therefore it is better to regard the different sentiments of the schools, a sufficient reason for non-professional intercourse, except for interchange of thought and friendly discussion. But in a country where liberty of thought and speech is admissible, a difference of sentiment need not give rise to animosity, mutual hatred, secret detraction, or wanton trifling with individual character ; nor it never will, except with those who ought to be regarded, a reproach to any profession. It is presumptuous, to conclude a man wrong, because he differs from another in his views. It is illiberal and fiendish to smite him with the rod of wrath, because he merely exercises the right of unrestricted thought, implanted in his very being.

The pleasure yet remains, *gentlemen of the graduating class*, of addressing a few words particularly to you. After a protracted, but, it is presumed, a pleasant period of pupilage, you are about to be initiated into an honourable and useful profession. The relation in which you have stood to your teachers is now to be superseded by another, that is to unite you, fraternally, with them. I feel authorized to give you the assurance that your deportment as students, and your demeanour as gentlemen, have won for you their highest regard. You will shortly separate from us, and from each other, to return to your homes and the scenes of your future labours. In taking our leave of you, we cannot counsel you better, than by urging upon you a continuance of the same considerate course of conduct that has characterized you as students. The ceremonies of this day will impose upon you many obligations of a grave and responsible character, and,

in discharging them, you may encounter difficulties that can only be surmounted by honesty, industry, and perseverance. Freedom of thought and opinion is in accordance with the genius of our institutions; yet you may be opposed by a spirit of intolerance; opponents may assail you with epithets calculated to exasperate your feelings; yet, so long as you are sheltered under correct principles of action, you will avoid a spirit of retaliation, and be borne on to triumph through the righteousness of your cause. Your studies have embraced a wide range of subjects, fitted to impress you with the nature of your duties, among which is the science of Homœopathy, that pre-eminently centralizes the whole, and points distinctly to the great purpose of the profession which you have chosen. If you firmly believe in the law of curing diseases pointed out by this science, you cannot consistently administer remedial agents upon any other principle. and the more rigidly you adhere to this law, the more certain will be your success. No hurricanes of scandal can destroy your foundation. Neither falsehood nor secret detraction can for a moment interrupt your progress, and if met with ridicule and affected contempt, they will fall harmless by your side. But if the great principle, which, from conviction, you have chosen to guide you in practice, should become obscured or compromised through indolence, and want of perseverance, no mongrelism in practice can shield you from the disapprobation of all honourable men; you will be assailed by harsh epithets, and evil names, and what is worse, you will deserve them; and having no foundation to stand upon, you will sink, as in a quagmire, laden with the disgrace and want of confidence, that always mark the character of such a course. But, gentlemen, I need not detain you longer. I must hasten to the utterance of that final word, which involves both a prophecy and a prayer. Friends are ready to welcome you to your homes. Parents, brothers, and sisters are listening for the sound of your returning footsteps, and a dearer than these, perhaps, may be anticipating a joyous meeting, with a secret emotion, which she might blush to disclose. I therefore, for myself and colleagues, bid you an affectionate “FAREWELL!”

MATRICULANTS OF THE COLLEGE,

SESSION 1851-52.

Angell, Henry C.,	Rhode Island,	Dr. A. H. Okie.
Armstrong, James,	Pennsylvania,	Dr. John Armstrong.
Ashton, Adolphus H.,	Pennsylvania,	Dr. A. E. Small.
Baker, Joseph C.,	New Hampshire,	Dr. A. Morrell.
Baker, Joshua T.,	Pennsylvania,	Dr. J. B. Petherbridge.
Barrows, George, M.D.,	Massachusetts,	—————
Bigelow, Franklin,	New York,	Dr. Clary & Wells.
Blaisdell, John M.,	Maine,	Dr. J. & L. V. Payne.
Bloede, Gustavus,	Germany,	Dr. A. D. Lippe.
Bratt, James D.,	Pennsylvania,	Dr. D. M. Dake.
Brown, William,	Pennsylvania,	Dr. H. Guernsey.
Bryant, Benjamin,	Maine,	—————
Casselbury, Melville,	New Jersey,	Dr. W. Ward.
Chase, Irah E.,	Massachusetts,	Dr. M. B. Roache.
Clay, G. B. L.,	Pennsylvania,	Dr. R. Gardiner.
Clarke, Peleg, M.D.,	Rhode Island,	—————
Clarke, Henry B.,	Rhode Island,	Dr. P. Clarke.
Cline, Jonathan C.,	Pennsylvania,	Dr. S. A. Pearson.
Cowley, David,	Pennsylvania,	Dr. J. P. Dake.
Cresson, Emlen,	Pennsylvania,	—————
Chase, Durfee,	New York,	—————
Darling, Charles B., M.D.,	Vermont,	—————
Dare, Charles V.,	New Jersey,	Dr. A. E. Small.
Diller, Joseph M.,	Pennsylvania,	Dr. J. K. Smith.
Doyle, George H.,	New York,	Dr. H. H. Cater.
Duffield, Henry,	Pennsylvania,	Dr. A. D. Lippe.
Easton, David J.,	New York,	Dr. J. L. Perry.
Ehrman, Christian,	Pennsylvania,	Dr. C. Neidhard.
Ehrman, E. J.,	Pennsylvania,	Dr. C. Neidhard.

Evans, Robert T., M.D.,	Pennsylvania,	_____
Everson, William K.,	Pennsylvania,	_____
Eustace, Andrew,	Pennsylvania,	Dr. A. D. Lippe.
Fisher, Thomas C.,	Pennsylvania,	_____
Gardiner, John F., M.D.,	Virginia,	_____
Gilman, John B., M.D.,	Pennsylvania,	_____
Greenbank, John,	Pennsylvania,	Dr. S. Freedley.
Guernsey, William F.,	Vermont,	Dr. H. Guernsey.
Harris, John T.,	Massachusetts,	Drs. Graves & Barrows.
Helmuth, William T.,	Pennsylvania,	Dr. W. S. Helmuth.
Houghton, Henry A.,	Vermont,	Dr. C. B. Darling.
Hoyt, William H., M.D.,	New York,	_____
Hughes, Alfred,	Virginia,	Dr. R. H. Cummings.
Ingham, George W.	Pennsylvania,	Dr. L. Pratt.
Johnson, Isaac D.,	Pennsylvania,	Dr. C. Harlan.
Johnston, Edward R.,	Pennsylvania,	Dr. A. E. Small.
Jones, Stacy,	Pennsylvania,	Dr. H. Guernsey.
Jennings, Richard,	Pennsylvania,	_____
Lee, John K., M.D.,	Pennsylvania,	_____
Lungren, Samuel S., M.D.,	Maryland,	_____
Lungren, Henry G.,	Pennsylvania,	Dr. S. S. Lungren.
M'Callister, George, M.D.,	Massachusetts,	_____
Metcalfe, William,	Pennsylvania,	Dr. A. E. Small,
Miller, Alexander C.,	New Jersey,	Dr. S. R. Andrews.
Morgan, Alonzo R.,	New York,	Dr. G. F. Foote.
Morris, Joseph P.,	Pennsylvania,	Dr. C. Neidhard.
Moore, John,	Ireland,	_____
Munsey, Barton, M.D.,	North Carolina,	_____
Musgrave, John F.,	Pennsylvania,	Dr. S. Freedley.
Nickols, F. H., M.D.,	New Jersey,	_____
Paine, Joseph P.,	Maine,	Dr. W. E. Payne.
Palmer, Frederick N.,	Maine,	Dr. W. E. Payne.
Page, John C., M.D.,	New Hampshire,	_____
Pearson, Clement,	Ohio,	_____
Pearson, S. A., M.D.,	Pennsylvania,	_____
Pratt, Leonard,	Pennsylvania,	Dr. D. S. Pratt.
Pratt, Theodore L.,	Pennsylvania,	Dr. D. S. Pratt.
Pope, Alfred C.,	England,	_____
Preston, Coates,	Pennsylvania,	_____

Pulsifer, N. G. H., M.D.,	Maine,	_____
Randel, John Massey,	Maryland,	Dr. W. Williamson.
Reading, Edward,	Pennsylvania,	Dr. J. R. Reading.
Reed, W. Ashton,	Pennsylvania,	Dr. J. Kitchen.
Remington, Stephen, Jr.,	New York,	Dr. R. Gardiner.
Rowland, Joseph G.,	Illinois,	Dr. W. Williamson.
Sargent, Rufus, M.D.,	Massachusetts,	_____
Searles, Samuel,	Pennsylvania,	_____
Simons, W. Jackson,	New Jersey,	_____
Shultz, Jonas Y., M.D.,	Pennsylvania,	_____
Shearer, John H.,	Pennsylvania,	Dr. A. E. Small.
Stevenson, T. Collins, M.D.,	Pennsylvania,	_____
Steck, John H.,	Pennsylvania,	Dr. W. Williamson.
Stretch, Joshua B.,	Pennsylvania,	Dr. G. C. Williams.
Stone, Joshua,	New York,	Dr. L. M. Kenyon.
Storrs, George F.,	Pennsylvania,	_____
Titsworth, Randolph,	New York,	Dr. E. T. Richardson.
Toothaker, Charles E., M.D.,	Pennsylvania,	_____
Walker, Charles H.,	New Hampshire,	Dr. A. Morrell.
Williams, George C., M.D.,	Pennsylvania,	_____
Williams, Thomas C.,	Pennsylvania,	Dr. T. Williams.
Williams, John H.,	Pennsylvania,	Dr. J. L. Mulford.
Wilkinson, Ross M.,	Pennsylvania,	Dr. J. D. Moore.
White, Joseph B.,	Pennsylvania,	Dr. A. E. Small.
Wood, John G.,	New Hampshire,	Dr. W. A. Gardiner.

Total, 93.

GRADUATES OF 1852.

At a Public Commencement, held March 1st, 1852, in the Musical Fund Hall, the Degree of the College was conferred by the HON. A. V. PARSONS, President, upon the following gentlemen :—

Name.	Residence.	Subject of Thesis.
Ashton, Adolphus H.,	Pennsylvania,	Medical Botany.
Barrows, George,	Massachusetts,	_____
Blaisdell, John M.,	Maine,	Influence of mind on matter.
Bloede, Gustavus,	Germany,	{ Electricity, and its relation to Homœopathy.
Bratt, James D.,	Pennsylvania,	Epidemic Dysentery.
Brown, William,	Pennsylvania,	{ Origin and Development of Diseases.
Bryant, Benjamin,	Maine,	Typhus Fever.
Chase, Durfee,	New York,	_____
Clarke, Henry B.,	Rhode Island,	{ Homœopathy applied to Obstetrics.
Darling, Charles B.,	Vermont,	_____
Doyle, George H.,	New York,	{ Comparative merits of Homœopathy and Allopathy.
Duffield, Henry,	Pennsylvania,	Chronic Acid.
Easton, David J.,	New York,	Diagnosis.
Ehrman, Christian,	Pennsylvania,	Dysentery.
Guernsey, William F.,	Vermont,	Language of Diseases.
Houghton, Henry H.,	Vermont,	Rumex Crispus.
Johnston, Isaac D.,	Pennsylvania,	Colica Pictonum.
Lungren, Samuel S.,	Maryland,	Pneumonia.
Metcalf, William,	Pennsylvania,	_____
Morgan, Alonzo R.,	New York,	Influence of mind on body.
Paine, Joseph P.,	Maine,	Juglans Cinerea.
Pope, Alfred C.,	England,	_____
Pratt, Leonard,	Pennsylvania,	Stramonium.
Randel, John Massey,	Maryland,	Hydrophobia.
Reed, W. Ashton,	Pennsylvania,	Phytologia.
Rowland, Joseph G.,	Illinois,	Iris Versicolor.
Sargent, Rufus,	Massachusetts,	{ Diseases treated Homœopathically.
Shearer, John H.,	Pennsylvania,	Theses Medici.
Steck, John H.,	Pennsylvania,	Rheumatism.
Stone, Joshua,	New York,	Bignonia Sempervirens.
Wood, John G.,	New Hampshire,	Pneumonia.

Total, 31.

HOMŒOPATHIC MEDICAL COLLEGE


OF PENNSYLVANIA,

LOCATED IN FILBERT STREET, ABOVE ELEVENTH,

Philadelphia.

The Lectures of the regular course will commence annually on the second Monday of October, and continue until the first of March ensuing.

Amount of Fees for a full Course of Lectures,	\$100 00
Students who have attended two full courses in other schools,	30 00
Matriculation Fee, paid only once,	5 00
Practical Anatomy,	10 00
Graduation Fee,	30 00

 The commencement will take place early in March.

FACULTY.

WM. S. HELMUTH, M.D., Professor of Homœopathic Institutes, and the Practice of Medicine.

SAMUEL FREEDLY, M.D., Professor of Botany and Medical Jurisprudence.

CHARLES NEIDHARD, M.D., Professor of Clinical Medicine.

WALTER WILLIAMSON, M.D., Professor of Materia Medica, and Therapeutics.

JOSEPH G. LOOMIS, M.D., Professor of Obstetrics and the Diseases of Women and Children.

ALVAN E. SMALL, M.D., Professor of Physiology and Pathology.

MATHEW SEMPLE, M.D., Professor of Chemistry and Toxicology.

FRANCIS SIMS, M.D., Professor of Surgery.

WM. A. GARDINER, M.D., Professor of Anatomy.

WILLIAM A. GARDINER, M.D., DEAN,
No. 303 Arch Street, Philada.